THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you to bear you up.*" DOCTRINE AND COVENANTS 84: 88.

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IMPRESSIVE OBSEQUIES

FUNERAL SERVICES in memory of President Charles W. Penrose were conducted in the Tabernacle, Salt Lake City, Utah, on Wednesday, May 20th, with President Heber J. Grant in personal charge. The great building was filled to its utmost capacity; and the service throughout was impressively appropriate. In the singing by choir, congregation, and distinguished soloists, only hymns composed by President Penrose were rendered.

President Grant announced that numerous telegrams expressing condolence and sorrow had been received, "coming from all parts of the world." The Church and the State united in doing honour to the distinguished dead.

The speakers, in the order of their addresses, were Elder Franklin S. Richards, President Anthony W. Ivins of the First Presidency, and President Heber J. Grant. The invocation was pronounced by President Rudger Clawson, of the Council of the Twelve, and the benediction by Elder George F. Richards of that Council.

Elder Franklin S. Richards, who is president of the High Priests' Quorum of the Ensign Stake, emphasised President Penrose's versatility as shown by his efficient service in both ecclesiastical and secular affairs. The speaker said in part:

While he has been in the First Presidency my duties as attorney for the Church have brought me into almost daily contact with him. He has been a marvel to me during the last twenty years. His keen alertness of mind, his soundness of judgment, his remarkable memory, have all been a wonder to me; and they have elicited the admiration and praise of many distinguished persons from all parts of the world. I learned to love and admire him for his nobility of character, his sterling integrity, and his great efficiency in all the activities of life.

From the loving tribute paid by President Anthony W. Ivins, we take the following excerpt:

Blessed are the dead who die in the Lord, whose faith is founded upon the Rock of our salvation, whose works, when they shall stand before God to be judged according to deeds done in the body, will entitle them to a righteous judgment, to an inheritance of crowns, principalities, powers, dominions and exaltations in the presence of God our Father, and the Redeemer of the world. I know of no one who could look forward with greater confidence, greater assurance, judged by this standard, than President Charles W. Penrose.

I was thinking to-day of the message that he might have delivered to this congregation, as his last message; and the words of the Apostle Paul in his Epistle to Timothy, whom he addressed as his son, came to me. I would like to read them:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Such faith this man possessed; his works are before the world. It would be useless for me to seek to eulogise his life; I could not add luster to it. . . . Peace be to his ashes, comfort to his family and friends; and may we, my brethren and sisters, be admonished to our duties by these words of Paul, the Apostle of the Lord, which I have read, and which I am sure would have been the message of President Penrose could he have delivered it.

President Heber J. Grant spoke from the fulness of his heart in terms of love and praise for his departed Counselor, and in solemnity over the bereavement that has fallen upon the Church. He said in part:

I can not remember when I first became acquainted with Brother Penrose. I have known and admired him for his integrity, his devotion, and his wonderful ability; and particularly have I been pleased and grateful for my association with him since he became one of the Council of the Twelve Apostles, and subsequently one of the Presidency of the Church. . . .

It was not only his capacity as a literary genius, as a wonderful editor, demonstrated by his work on the *Daily Junction* at Ogden, and of the *Herald* and *Deseret News* in this city, also as a magazine writer, and a writer of documents for the people, that stamp him as a remarkable man; but I realise that the thing that stood out preeminently in his public utterances was that there was a spirit of absolute conviction in his heart and soul, which was felt by all who listened to him. After all, it is the spirit that gives life and vitality to the men or the women that preach the Gospel of Jesus Christ; and I can say that never in my life have I heard Charles W. Penrose speak for five minutes, or ten minutes, or for an hour, or for an hour and a half—and I have heard him preach that long—when he did not feed to me the bread of life; because he had the Spirit of the Lord while preaching the Gospel.

It is a wonderful thing, when you stop to think of it, for a man to spend over seventy years of his life with hardly a single day passing when he was not in some way engaged in writing or conversation or doing something for the advancement of the Gospel of the Lord Jesus Christ, to which he was converted in his youth. I rejoice in his accomplishments. I rejoice in the fact that he was beloved by many people not of our faith. They admired his integrity, his frankness, his fearlessness, his capacity and ability, and his courage of the convictions that he held regarding the divinity of the work in which he was engaged. . . . Charles W. Penrose has laboured unceasingly. The amount of work he has accomplished, because of the wonderful capacity and ability he possessed, and his untiring energy, has laid up for him a most marvelous reward unto the day when the Saviour of the world shall come to reward men. He has measured with absolute fairness to all those with whom he has come in contact, according to the ability with which God endowed him. He was a thorough and absolute convert to the principles of the Gospel of the Lord Jesus Christ. . . . Charles W. Penrose had an absolute and an abiding testimony of the Divine mission of the Saviour as the Redeemer of the world, and bore that testimony for nearly twenty long years in his native land, as also in other parts of Europe, and from Canada on the North to Mexico on the South, wherever the Latter-day Saints are located, and in many other parts of the United States. . . . And I bear witness to you here to-day that Charles W. Penrose will come forth in the resurrection of the just.

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son."

All of these wonderful promises Brother Penrose has earned and will receive. May the Lord comfort and bless those who mourn because of the loss of his society. There is no doubt in the mind of any living Latter-day Saint but that we shall associate with Charles W. Penrose in the life to come if we are faithful and true as he has been. I never think of my loved ones as being in the graveyard; I think of their happy association with loved ones who have gone before. I think of the labours of my dear mother and others with whom I have been associated, who have been faithful and true to the Gospel of Christ; I think of them with joy and gratitude to God, and my constant prayer is that I may so live that when the battle of life is over I shall meet those who have merited all of the wonderful promises made to those who have heard the Gospel, who have been baptised in the name of Jesus Christ, and who have had a living testimony of the divinity of the mission of the Saviour of the world, and shall come forth in the morning of the first resurrection.

OUR KNOWLEDGE OF GOD*

JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE AND PRESIDENT OF THE EUROPEAN MISSIONS

IT IS WITH VERY GREAT JOY that I meet you, my friends in Rotterdam. I wish I could talk to you in the language you best understand; but then, after all, your language is but words, as is the language that I speak, and as are the languages of earth, and words are oftentimes misunderstood; but if it be possible for me to speak to the heart I shall not be misunderstood. It is always gratifying to me to meet Latter-day Saints; and it makes very little difference what language we talk; for Latter-day Saints get to understand one another. They speak the same language in one sense; for they belong to the same family and are closely bound together.

Our meeting to-night is of a religious character, and therefore in the nature of a worshiping assembly. In all our doings we should worship God; and we speak of religious services as worship. Our English word "worship" tells an interesting story. It really means "worthy-ship" and carries the idea that in order to render true worship we must have a conception of the worthiness of the being whom we reverence. Therefore, we must know something

*Address delivered at Rotterdam, Holland, March 19, 1925. Interpreted by Elder Arie van Tussenbrock. Reported by Elders Frank J. Murdock (Mission Secretary) and Perris S. Jensen of the Netherlands Mission.

about God if we are to worship Him intelligently; and we can not know of Him except as He reveals Himself unto us. Man has never yet succeeded in finding God by scientific research; and yet God is ready to make Himself known to all who will know Him. Those who believe in the Holy Bible know that God spoke to Adam and that Adam knew what kind of being God was. He knew that God was a personage, after whose image he, the man, had been formed. Adam taught that to his children; and as mankind multiplied upon the earth many believed in the teachings of their patriarchal father and worshiped the true and living God. But Satan came among men and tried to persuade them not to believe in a living God, saying that there was no such being; and as people believed in Satan rather than in God they lost the knowledge of God and fell into a state of ignorance and darkness.

Then they began to contrive gods of their own, and hence arose the abominations of idolatry. Left to themselves men had strange fancies as to what kind of being God was. Some of them looked upon the sun in the sky and thought they recognised in that glorious orb the characteristics of perfection; and so they adored the sun in their way, and this was the beginning of the sect of Sun-worshipers. Others thought they saw in the moon, which gives light by night, the thing to be most highly esteemed, and hence arose a cult of Moon-worshipers. Others knelt at the side of running streams and worshiped, thinking that they saw in water the type of perfection. Others worshiped the flame and offered their adoration to fire; and yet others made images for themselves of wood or of stone, of iron, brass, gold or silver; and before these images they bowed down and offered adoration. Oh, they had lost all knowledge of the true and living God. In that state of darkness men became cruel and wicked, unvirtuous and filthy. In the language of Scripture, they became carnal, selfish and devilish. Such are men when left without the knowlege of God.

Wickedness increased upon the face of the earth and the Lord decreed that the degenerate race should be destroyed. But neither in that early day of history nor since has God brought upon men any great calamity without first giving them warning and providing means of escape. So He raised a prophet amongst them, amongst those wicked people, and commanded that prophet to preach to the people. In order that Noah might do so effectively the Lord revealed Himself unto the man; and Noah declared unto the people just what kind of being God was. However, there were few who would believe him; most of them turned away from him and rejected his teachings. Then Noah proclaimed, as he had been commanded to do, that unless men would repent the floods would come in upon them. The floods came because men would not repent; and only Noah and a few of his own family who believed in his message were saved.

Following the Deluge, men for a time were comparatively righteous. They knew what kind of being God was and they worshiped Him in simplicity and truth; but as they increased upon the face of the earth they went their several ways and Satan came amongst them again and tried to get them to disbelieve in the teachings of their great father, Noah. Again the people fell into wickedness; again they lost the knowledge of the true and living God; again they turned to the sun and the moon, to the stream and the fire, and to the idols of their own making. Once again they worked with hammer and chisel to hew out for themselves gods of wood and stone; and again the earth became defiled through the idolatry of her people. The Lord sent other prophets. He called one righteous man who was true to his knowledge of God, whose name was Abram. Abram's father was an idolater, but God revealed Himself to Abram and made covenant with him; and as a sign and a seal of the covenant that He made He changed the name of the man from Abram to Abraham. Abraham means the "father of a multitude of nations," and the name expresses in part the covenant that God made with him—that if he and his posterity would be true unto their God they should become as numerous as the sand on the seashore or as the stars that shine in the heavens. That covenant was confirmed with Abraham's son Isaac, and with Isaac's son Jacob. Jacob became the father of the twelve tribes of Israel, and his own name was changed from Jacob to Israel. Israel was a title of honour, and the Lord took the children of Israel as His own, establishing them as His covenant people.

There was no other nation upon the face of the earth in that day who worshiped a living God; all others in the world were idolatrous; and even the people of Israel forgot their God at times—actually forgot the God who had led them out of Egypt by the hand of power; forgot the God who had fed them with manna in the wilderness; forgot the God who had fought their battles and subdued their enemies; and in the course of time many of them lost the knowlege of God. But the Lord revealed Himself from time to time unto other prophets. Moses knew what kind of being God was and he declared that truth to the children of Israel. Isaiah, Jeremiah, Ezekiel, Daniel, Malachi, they all knew what kind of being God was; and they, in their respective time, declared the truth unto the people; but many refused to believe. Then came John the Baptist, the voice of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight.

Following that herald or forerunner came the Lord Jesus Christ in the flesh, affirming that He was in the very image of the Eternal Father. All who heard Him and believed Him knew what kind of being God the Eternal Father was. Do you not remember that when Philip asked Him on one occasion to show

to him and the rest the Father, He answered with pathos and seeming sadness, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Has not an Apostle told us that Christ in the flesh was the express image of His Father's person? Jesus did not teach that His Father was an incomprehensible being without parts, a shapeless thing filling all space, yet having no center or boundaries. To the contrary, He taught that God the Eternal Father was a personage, one who could speak, one who could hear and feel, and that He Himself was His Son, resembling His Father in all particulars. There were some who believed Him. The Apostles of old taught what kind of being God was. They knew from personal observation what kind of being the Son, Jesus Christ, was; and they knew from Him that the Father was like Him. That is a simple doctrine, one that even a child can understand if he will try; but it is too simple for those who love mysteries; and many and many a great truth has been rejected because it was too simple.

We Latter-day Saints are simple-minded, childlike, though I hope not childish—childlike enough to believe the Scriptures as they are written; and we do not think we need learned theologians to tell us what the Scriptures mean, though we are very glad to receive any knowledge the theologians have to give us. We believe in reading the Scriptures, reading for ourselves, and prayerfully asking the Lord to guide us as we read, that we may the better understand.

After the Apostles of old, one by one, had been sent to their deaths, all except John the Revelator, then the people began again to lose their knowledge of God; for with no one capable of keeping them informed the people drifted into a state of theory and fancy. They lost the knowledge of what kind of being God was; and even our boys and girls in school read now the history of those dark ages. From that history we plainly see that without a knowledge of God men can not progress. A knowledge of God is essential to advancement. Men taught, during that period of night, that God was a being without parts or feelings. Now, it is true that nothing without parts can exist, because if there are no parts there is no whole; and what kind of being is a God that does not exist? I confess my mind is too weak to comprehend such ideas.

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THE HEART HAS REASONS, which the reason does not know. It is the heart that feels God, not the reason. The primary truths are not demonstrable, and yet our knowledge of them is none the less certain. Principles are felt; propositions are proved. Truths may be above reason and yet not contrary to reason.—PASCAL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 11, 1925

EDITORIAL

PRESIDING AND CONDUCTING

In every orderly assembly there must be a presiding officer, under whose direction the proceedings are conducted. Because of the usual condition prevailing in our Church, whereby the president of any unit is assisted by two counselors, either of the counselors may be appointed by the president to conduct the service even though the president be in attendance. It is the privilege and duty of a counselor to officiate when so requested.

The authority of a counselor in such an instance extends only to carrying out the program of the service as prearranged. He may make the necessary announcements, and may be regarded somewhat in the nature of a temporary chairman. But it is not within his prerogatives to do otherwise than, as he knows, is in accordance with the plan and purpose of the president. It is assumed that the general course of procedure shall have been determined upon by the concerted action of the entire presidency.

Actuated by a commendable desire to preserve accurate record of the meetings, several local officers have submitted questions relating to the form in which minutes should be recorded, particularly as to the propriety of naming the one who presides and the one who conducts the services, if these functions are discharged by different persons. In some of our auxiliaries, notably Sunday Schools, outline forms for minutes are supplied; and provision is made in these for separate entries of the names of officers present, specifying who presided and who conducted the proceedings. This arrangement is a convenient one for the purpose intended.

The record of every assembly, whether general or auxiliary, should be made to include the names of the officers present, and should state who conducted the meeting. Mention of the presence of an officer of more general jurisdiction than that of the one who conducted the exercises is sufficient to show that the one of higher status presided, at least in a general sense.

In accordance with the well established order in the Church, the officer of highest rank present at any meeting is presiding there, even though he may take little or no active part in directing the proceedings. Such officer, however, has no right to assume aggressive control and so usurp the functions of the local president. He may offer suggestions, and impart counsel or advice to

the local officials personally as occasion may require; but this he should do, if at all, in the spirit of kindness and courtesy, devoid of even the appearance of domination or ostentation.

The president of a Branch, in co-operation with his counselors, presides in the Branch as a whole, and, in a broad sense, over every organisation and officer operating within that Branch. He is answerable for the progress of all the local activities; and in this responsibility each of the counselors bears a proportionate share. Nevertheless, the Branch presidency, as a body and as individuals, must treat all other officers with due respect, and should never be guilty of arbitrary interference. In like manner the president of a District or "Conference" is responsible for the proper conduct of each of the constituent Branches, and therefore presides over these. Traveling Elders are to be regarded in the Branches as authorised representatives of the respective Conference president. All presidents of Conferences are held accountable to the Mission President, who, in turn, is answerable to the General Authorities of the Church.

The foregoing is given for edification and encouragement rather than from any existing necessity for setting things in order. The work of the several divisions and subdivisions of the Missions, as also that of the auxiliaries, is progressing well; and hearty commendation is extended to all our faithful and efficient workers.—J. E. T.

DEVELOPMENT IN THE MISSIONS

CREATION of the Northcentral States Mission, embracing parts of several States and of two Canadian Provinces, was noted in our issue of May 14th. Elder John G. Allred, who has had wide and varied experience in missionary service, and who is personally familiar with conditions and needs in the newly defined field, is President of the Mission.

Division of the Swiss-German Mission is impending. An increasing necessity of such change has been felt for a long time. In both Switzerland and Germany the growth of the Church since the ending of the Great War has been very rapid, while the extension and expansion of missionary labour in new sections has been correspondingly gratifying.

The work of detailed supervision in so vast a field and over so great a membership is beyond the physical capacity of any one president. When the reorganisation is consummated, President Fred Tadje will remain at the head of one of the missions, and President Hugh J. Cannon will be in charge of the other. President Cannon has already served two long terms as a missionary in Switzerland and Germany, during the second of which periods he was Mission President. He was the companion of Elder David

O. McKay, of the Council of the Twelve, on the notable tour of visitation to the missions between three and four years ago, in the course of which journey the two brethren encircled the globe. Elder Cannon has been President of the Liberty Stake of Zion during its entire existence—more than a score of years.

Changes of this kind demonstrate the growing effectiveness of our missionary system, by the operation of which "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

Similar adjustments are of frequent occurrence in the Wards and Stakes of Zion, wherein segregations are made as the conditions of increasing population require.—J. E. T.

OUR KNOWLEDGE OF GOD

(*Concluded from page 375*)

But there was and is a God of knowledge, of feeling, of love, and of power; who, in spite of the fact that men denied Him, was making provision for the restoration of that saving knowledge. He sent again men inspired to accomplish the work assigned to them. Martin Luther was one of those sent of God, a servant of God, and he did his work well, preparing the minds of men for the greater light that was to come. He could not go farther than the conditions of the time would permit, nor was he qualified or fitted to go farther; but he, like Melancthon, Huss and others of that time, did much to loosen the bonds by which the minds of men had been bound.

There were many things decreed to take place in preparation for the great restoration. People came from England and other countries into Holland, and Holland for a time was an asylum for the persecuted and oppressed. Here in your little country the Separatists settled; and they with others crossed the great ocean to the West, going to a land where they could worship God according to their own consciences. They fled to escape the persecution they had been suffering here in Europe. The promise had been made by the prophets of old that in the last days the Gospel would again be restored to the earth, that a knowledge of God would again be implanted in the hearts of men; and now we can see that all the events of history were in preparation for that event.

The world of mankind had become thoroughly apostate, even as the prophets and apostles of old had predicted would be the case. Many great men have declared the fact of that apostasy. The Church of England has done it in her book called the Book of Homilies. In one part, directed against the peril of idolatry, written and published in the sixteenth century and still used in the churches, it is declared that all mankind had become

idolatrous, and had been so for more than eight hundred years before the time at which it was written.

Preparations were being made for the restoration of the knowledge of God, and that restoration came in the year 1820. It was in the Spring of the year, in answer to prayer when Joseph Smith received that knowledge; and he made solemn declaration that the Eternal Father and His Son Jesus Christ, two glorious personages, did manifest themselves unto him and did declare themselves, so that he knew what kind of beings they were. Thus, after a period admitted to be fully eleven hundred years, during which the world of mankind had fallen into a state of benighted idolatry, a knowledge of the true and living God was again given unto man.

Now, we often hear of different dispensations among men, and we hear preachers teaching about the dispensation of Adam, the dispensation of Abraham, the dispensation of Moses and so forth. Every one of these dispensations was introduced by a revelation from God as to the kind of being He Himself is. That is just the kind of revelation that was given at the opening of this the last dispensation. Some people have asked why, if it was necessary that such a revelation should be given, did not the Lord reveal Himself to one of the many churches of the day? A rational answer to the question is that *He did not reveal Himself to any of the churches of the day*, and He must have had good reason for not doing so; but further we may answer, and ask: How could He consistently have revealed Himself to a church that denied His very existence? The boy who went to Him in prayer did not doubt the existence of a God. He had no conception of a God that did not exist; and the Lord answered the prayer and revealed Himself unto the boy. Oh, I know people will say, "We do not believe that"; but does the fact that people do not believe make any difference to the truth of the statement? There are many people in the world who think that that is a sufficient answer to any question, that when they say, "We do not believe it" that ought to settle the matter. Suppose all of us who are here assembled to-night declare that we do not believe the stars are shining; would that stop them from shining? Moreover, would it not be more rational to have someone go outside and see whether or not the stars are shining before we make such a statement?

No amount of disbelief can change truth. On the other hand, no amount of belief will ever make a falsehood true. There was a time when practically all people said that the earth was flat like the top of a table, and that, if you kept going and going and going, you would come to the edge, and if you ever got there you might pitch over; but just as to where you would go they were not able to say. Now, did a belief of people in the flatness of the earth make the earth flat? You know very well that that would not change the fact, don't you? When people come and say that

they do not believe what Joseph Smith declared to be true, I would simply answer such by saying, "My friends, that will make no difference to the fact, but will you take the trouble to examine the evidence first, before you declare so flatly that the statement is untrue?"

This Church bears solemn witness to the world that God the Father and His Son Jesus Christ have manifested themselves unto man in this day and age, and that other heavenly beings have come to earth, and thus the Gospel has been restored again; and that the authority and power of the Holy Priesthood are operative again on earth. That is the great restoration of which the ancient prophets spoke. A Scripture that is very often quoted is found in the 14th chapter of the Book of Revelation beginning with the sixth and including the seventh verse:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

John had seen in vision what was to take place in the last days, and he described what was then future as though it had already taken place, for he had seen. Many people have puzzled over that prediction, and I am sure that nobody understood its meaning until it was fulfilled. People say there was no necessity for a restoration because man had the Gospel before; but John prophesied that an angel would bring the everlasting Gospel to the earth. If you ask those who say that they had the Gospel before, what it was, they point to the Holy Bible and say that was the Gospel. I have the fullest reverence for the Holy Bible, except for some errors of men that have crept in, which are comparatively few. It is in very truth the word of God; but the Bible is a book, a compilation of books; and do you think that the Gospel is nothing else than a book? You can buy books for money, can you not? Can you buy the Gospel of Jesus Christ for money, in the sense of having the Gospel for yourself as a possession? At the best the Bible is only a record and not the Gospel itself. The knowledge of what is in a book does not give authority, does it? Do you think that if you buy a book giving the duties of the judges in your country and if you study these duties so that you know just what a judge should do, that that knowledge would make a judge of you? There is something more about the power of the judge than simply a record in a book. Would that not be a wonderful book indeed, the mere possession of which gave the right to do what was written in the book as authoritative administration?

For example, much is said in this book of Scripture regarding baptism. We have the record of the Lord Jesus Christ telling

Nicodemus that baptism was essential. We have here the record, remember it is nothing but a record, of the Lord Jesus Christ commissioning His Apostles, telling them to go into the world and preach the Gospel unto every creature, and assuring them that everyone who would believe and be baptised should be saved—but does that knowledge and all the rest of the knowledge concerning baptism, which is here recorded, give to you or to me or to any other person the right to baptise anybody? The Gospel that was to be brought, then, by this angel from heaven, was to be something more than a book.

In Doctrine and Covenants, section 13, we have a record to the effect that on May 15, 1829, a heavenly personage appeared to Joseph Smith and his companion in the ministry, Oliver Cowdery. That angel declared himself to be the same being who was known as John the Baptist in ancient times—showing the order and system by which authority exists in the heavens. He declared that he had been sent by Peter, James and John, the presiding three of the Apostles, and this visitor, John the Baptist, a resurrected being, having his body of flesh and bones redeemed from the dead, laid his hands upon the heads of these two men, mortal men, and gave unto them authority to baptise, using these words: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins . . ." Is there not something more there than a mere book? "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron." There, I take it, is something in the nature of a restoration. That is the authority and power of the everlasting Priesthood. The Priesthood is the authority and power to act in the name of God; and that authority was restored from the heavens in accordance with the predictions of the ancient Revelator.

Again, people may say that they do not believe it; and again the answer is that disbelief does not change the fact. Later the Apostles, Peter, James and John, manifested themselves to Joseph Smith and Oliver Cowdery, laid their hands upon the heads of these mortal men and ordained them to the Holy Apostleship, even as Jesus Christ Himself had ordained the Apostles formerly. Men thus ordained in this age have ordained others, and thus the authority of the Holy Priesthood has remained on the earth.

This is the message that we have to give to the world. It is a message of good tidings and of great joy. It is an invitation to all to come and partake of the blessings while there is yet time. To you my brethren and sisters, who have already accepted the Gospel, I say in all love and kindness: Let us so live that we shall be worthy of the remission of sins we have received; let us so conduct our lives that we shall not forfeit and lose that remission by falling again into sin. And to you my friends, who have not

yet come in at the door, let me say with full love and kindness: This is a message that concerns you. We offer it to you without money and without price. We would not force it upon you even if we could, because we respect your rights and your agency; but we do invite you, plead with you, to heed that message, to have faith in the Lord Jesus Christ, to repent of your sins, to seek baptism at the hands of those who have authority to administer it, that you may receive the companionship of the Holy Ghost, which has been promised through the laying on of hands. That you may see and understand and accept, that you and I, my brethren, may be true to the faith, I humbly and earnestly ask, in the name of the Lord Jesus Christ. Amen.

THE BRISTOL CONFERENCE

Conference was held at Bristol on May 24th. Among those present were Mission President James E. Talmage, Sister May Booth Talmage, President Ianthus L. Richards and the Traveling Elders of the Bristol Conference, President Wendell R. Anderson of the Welsh Conference, together with many investigators and members, some of whom had come from as great a distance as one hundred and thirty miles in order to attend. Separate meetings of the Relief Society, of the Missionaries, and of the latter together with the Branch Presidents of the district were held. The proceedings were inspirational throughout, and a deep spirit of interest was manifest by all in attendance.

In the Sunday School session, short readings on prophecies contained in the Bible with proof of their fulfilment were given by Sisters Zina Cook, Edith Hunt, Myrtle Cook, Nellie Middleton, Hester Neal, Dora Wintle, Phyllis Taylor, Rose Tovey, Elsie Bryant and Miss Mary Hobbs. Included in the musical service of the day were vocal solos by Miss Hilda Barnes, Miss Kitty Smith, Sisters Ethel Jenkins and Edith Bryant, and piano solos by Mrs. Olive Perring and Miss Laura Clark.

Addresses were made by Conference President Ianthus L. Richards, President W. R. Anderson of the Welsh Conference, Elders Vernal G. Jones, Peter J. Clarke, Leroy E. Peterson, Fred G. Stoddard, Weldon G. Green, and K. John Myers of the Bristol Conference, as also by the visitors from the Mission headquarters.

During the morning service President Talmage announced the death of President Charles W. Penrose, First Counselor in the First Presidency of the Church, which sad event occurred on May 16th; and the speaker enlarged upon the life and enduring ministry of that man of God. Commenting on the program rendered at the Sunday School service President Talmage said that although God foresees the calamities that shall befall the world because of wickedness, this does not mean that the Lord

is the author of sorrow, pestilence or war. These dread conditions come as the natural and inevitable results of the violation of divine law; and except there be a counteracting force operating, such as repentance and reformation will surely invoke, afflictions must ensue. It was so in the days of ancient Israel, and has been so throughout the ages.

In the afternoon service the President pointed out that great religious reformers were instruments divinely used in preparing the minds of men for an increasing degree of religious freedom, and for the restoration of the Gospel in this dispensation, according to the predictions of the prophets. During the evening he affirmed that latter-day revelation is a reality, and cited the Book of Mormon in evidence, stating that the greatest objection urged by opponents of this new volume of Scripture are based upon the general refusal to recognise the direct interposition of divine power in the bringing forth of the ancient records and in their translation into modern tongues.

Sister Talmage spoke impressively at two of the sessions, and dwelt particularly upon the individual blessings realised by those who render obedience to the laws and ordinances of the Gospel. She testified feelingly to the comfort and peace such as the Gospel brings to the soul even in times of distress.

The addresses of the Elders were characterised by earnestness and zeal, and each was devoted to some prominent principle embodied in the teachings of the Lord Jesus Christ, which teachings constitute the doctrines of what the world will persist in calling "Mormonism."

PETER J. CLARKE, Conference Clerk.

FROM THE MISSION FIELD

Appointment—Elder F. Artell Smith, formerly President of the Berlin Conference, and transferred for temporary service at the Liverpool Office, has been appointed to further labour in the Swiss-German Mission.

Missionary Meeting—On May 29th the Elders of the Norwich Conference met with President Ralph C. Jones at Lowestoft in a regular monthly Priesthood meeting. Favourable reports were given by each Elder and timely instructions were given by the new President. Short talks were given by Elders Harold L. White and Walter F. Whitehead.

Socials—A farewell social was held in the Leeds Branch on May 12th, in honour of Edward Greenall who is emigrating to Zion. The evening was taken up with a short program and games. A token of remembrance was presented to the departing brother.

There were in attendance Elders E. Lee Nichols, David W. Eardley, and John N. Fraser, and many friends of Brother Greenall.

The Bristol Conference held a social Saturday, May 23rd, at Kingsley Hall, Bristol. A good number of members and friends were present, including President and Sister Talmage, and all the missionaries of the Conference. Refreshments were served and an enjoyable time had by all.

Branch Conferences—Conference was held at Lancaster (Liverpool Conference) on the 17th of May. A large number of members and friends were in attendance. The speakers were President Rulon W. Openshaw and Elder James M. Armstrong.

On May 17th conference was held in the Plymouth Branch (Bristol Conference) with meetings extending throughout the day. The forenoon session was under Sunday School auspices, and the exercises comprised the reading of papers dealing with the history of the Church. It is interesting to note that most of those that took part were earnest investigators of the doctrines of the Church, but not members. At the evening meeting special music was rendered by Mrs. Olive Perring. Elder Peter J. Clarke and President Ianthus L. Richards were the speakers.

Conference was held in the Carlisle Branch (Newcastle Conference) on Sunday, May 17th. A program dealing with the testimony of the Book of Mormon concerning Christ was given in the Sunday School session. Elders Alex Reed Moss, Wilford L. Hansen and President William A. Monson were the speakers.

Conference was held in the Stockport Branch (Manchester Conference) on Sunday, May 17th. The principal speakers were Conference President Ronald D. McGregor who dwelt upon the Divinity of the Messiah; Elder Glenn E. Neilson whose subject was the Apostasy and Elder James K. Knudson, Branch President, who took for his subject A Code of Living. Both members and non-members of the Church were in attendance.

Sunday, May 24th, a conference of the Wombourne Branch (Birmingham Conference) was held. The speakers were Elders Alvah N. Stont, Lester D. Hovey and John B. Ward.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN